

# The PROTESTANT ALMANACK,

For the Year 1694.

The Creation of the World	5700
The Incarnation of Jesus Christ	1694
England received the Christian Faith	1504
Martin Luther wrote against the Pope	178
Our first Deliverance from Popery by K. Edward VI.	146
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Being the Second after

## BISSEXTILE or LEAP-YEAR.

WHEREIN

Bloody Aspects, Fatal Oppositions, Diabolical Conjunctions, and Pernicious Revolutions of the Papacy against the Lord and his Anointed, are described.

With the Change of the Moon, some probable Conjectures concerning the Weather, the Eclipses, the Moons place in the Zodiac, and an account of some principal Martyrs in each Month.

Calculated according to Art, for the Meridian of Babylon, where the Pope is elevated an hundred and fifty degrees above Reason, Right and Religion; above Kings, Canons, Councils, Conscience, and every thing therein called God. *Thess. 2.* And may without sensible Errour, indifferently serve the whole Papacy.

By Philoprat<sup>s</sup>, a well-willer to the Mathematicks.

Licensed August the 8th, 1693.

London, Printed by John Richardson for the Company of  
STATIONERS. 1694.

# The Regal Table.

Kings and Queens.	Born Anno	Began to Reign.	Reigned. T. M. D.	Since they Reigned.	Buried
W. Conq.	1003	1066 Oct. 14	20 11 22	607 Sept. 9	Canterbury
William 2	1037	1087 Sept. 9	12 1 18	594 Aug. 1	Winchester
Henry 1	1068	1100 Aug. 2	35 4 11	559 Dec. 2	Reading
Stephen	1103	1135 Dec. 1	18 11 18	538 Oct. 25	Faversham
Henry 2	1132	1154 Oct. 25	34 9 2	505 July 8	Faversham
Richard 1	1155	1189 July 6	9 9 0	495 April 9	Faversham
John	1165	1199 April 9	17 7 0	482 Oct. 19	Worcester
Henry 3	1207	1216 Oct. 19	56 0 1	422 Nov. 16	Westminster
Edward 1	1239	1272 Nov. 16	34 8 6	388 July 7	Westminster
Edward 2	1283	1307 July 7	19 7 5	368 Jan. 25	Glooucester
Edward 3	1312	1326 Jan. 25	50 5 7	317 Ju. 21	Westminster
Richard 2	1366	1377 June 21	22 3 14	295 Sep. 29	Westminster
Henry 4	1367	1399 Sept. 29	13 6 3	281 Mar. 20	Canterbury
Henry 5	1384	1412 Mar. 20	9 5 24	272 Aug. 31	Westminster
Henry 6	1421	1422 Aug. 31	38 6 16	235 Mar. 4	Winchester
Edward 4	1442	1460 Mar. 4	22 1 8	211 April 9	Winchester
Edward 5	1471	1483 April 9	0 2 18	211 Ju. 22	Not buried
Richard 3	1448	1483 June 22	2 2 5	209 Aug. 22	Leicester
Henry 7	1455	1485 Aug. 22	23 10 24	179 Apr. 21	Westminster
Henry 8	1491	1509 Apr. 21	37 10 2	146 Ju. 28	Winchester
Edward 6	1537	1545 Jan. 28	6 5 8	140 July 6	Westminster
Mary 1	1518	1553 July 16	5 4 11	136 No. 17	Westminster
Elizabeth 1	1533	1558 Nov. 17	44 4 7	92 Mar. 24	Westminster
James 1	1566	1602 Mar. 24	22 0 3	69 Mar. 27	Westminster
Charles 1	1600	1625 Mar. 27	23 10 3	46 Jan. 30	Winchester
Charles 2	1630	1648 Jan. 30	36 0 7	9 Feb. 6	Westminster
James 2	1633	1684 Feb. 6	3 9 0	(abdicated Dec. 1684)	
William 3	1650				
Mary 2	1652	1689 Fe. 13	Whom God grant long to Reigne		

Kings are the God's Vicegerents on the Earth,  
 The Gods have Power, Kings from that Power have Might,  
 Kings should excel in Vertue as in Birth :  
 God's punish wrongs, and Kings should maintain Right :  
 And they as Kings should still in Justice strive  
 With Gods, from whom their Beings they derive.

*Common Notes for the Year, 1694.*

The Golden Number 4.

The Epact, 14.

The Dominical Letter G.

Shrove-Sunday, February 18.

Easter-day, April 8.

Whit-Sunday, May 27.

Advent-Sunday, December 2.

*A Table of the Terms, with their Returns:*

Hilary-Term begins January 23, and ends February 12, and hath 4 Returns, viz.—	}	October Hillar. January 20.
		Quind. Hillar. January 27.
		Craft. Purif. February 3.
		Offob. Purif. February 10.

Easter-Term begins April 23, and ends May 21, and hath 5 Returns, viz.—	}	Quind. Pasch. April 23.
		Tref. Pasch. April 30.
		Menf. Pasch. May 7.
		Quind. Pasch. May 14.
		Craft. Ascen. May 21.

Trinity-Term begins June 8, and ends June 27, and hath 4 Returns, viz.—	}	Craft. Trin. June 4.
		Offob. Trin. June 11.
		Quind. Trin. June 18.
		Tref. Trin. June 25.

Michaelmas - Term begins October 23, and ends Novemb. 28, and hath 6 Returns, viz.—	}	Tref. Mich. October 20.
		Menf. Mich. October 27.
		Craft. Anim. Novemb. 3.
		Craft. Mart. Novemb. 12.
		Offob. Mart. Novemb. 19.
		Quind. Mart. Novemb. 26.

The Law it self is very good,  
 But as some Lawyers use it,  
 'Tis Tyranny and Cruelty,  
 So grossly they abuse it.

# A Table of Interest at 6 per Cent.

	Shillings	1 Mon.			3 Mon.			6 Mon.			9 Mon.			AYr	
		s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.	q.	s.	d.
		—	—	—	—	—	—	—	—	—	—	—	—	—	—
	5	0	0	1	0	0	3	0	1	3	0	1	2	0	3
	10	0	0	2	0	1	3	0	3	2	0	5	0	0	7
	15	0	0	3	0	2	2	0	5	1	0	8	2	0	10
	1	0	1	0	0	3	2	0	7	0	0	10	2	1	2
	2	0	2	1	0	7	0	1	2	1	1	9	1	2	4
	3	0	3	2	0	10	2	1	9	1	2	7	3	3	6
	4	0	4	3	1	2	1	2	4	2	3	6	3	4	8
	5	0	6	0	1	6	0	3	0	0	4	6	0	6	0
	6	0	7	0	1	9	2	3	7	0	5	4	2	7	2
	7	0	8	1	2	1	0	4	2	1	6	3	1	8	4
	8	0	9	2	2	4	2	4	9	1	7	2	3	9	6
	9	0	10	3	2	8	1	5	4	2	8	0	3	10	9
		l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.	l.	s.
10	0	1	0	0	3	0	0	6	0	0	9	0	0	12	0
20	0	2	0	0	6	0	0	12	0	0	18	0	1	4	0
30	0	3	0	0	9	0	0	18	0	1	7	0	1	16	0
40	0	4	0	0	12	0	1	4	0	1	16	0	2	8	0
50	0	5	0	0	15	0	1	10	0	2	5	0	3	0	0
60	0	6	0	0	18	0	1	16	0	2	14	0	3	12	0
70	0	7	0	1	1	0	2	2	0	3	3	0	4	4	0
80	0	8	0	1	4	0	2	8	0	3	12	0	4	16	0
90	0	9	0	1	7	0	2	14	0	4	1	0	5	8	0
100	0	10	0	1	10	0	3	0	0	4	10	0	6	0	0

William Shakespear.

Foul cankering Rust the hidden Treasure frets,  
 But Gold that's put to Use more Gold begets.



Of the Eclipses this present Year, 1694.

WE shall have this Year only one Eclipse visible in this our Horizon or Worlds great Pedestial; and that will be of the Moon, on Wednesday the Twenty Seventh day of May, about one of the Clock in the Morning. The Digits eclipsed 6 and 47 minutes. This Eclipse, if the Air be serene, may be seen in this our Horizon; but if the Air be over-cast with Clouds, It will be as invisible as a Jesuits Loyalty, or a Pops honesty when he is in close conference with a Nun. We will not from the effects of this Eclipse absolutely predict that the Popedom shall fall this Year, yet knowing by the rigours that Antichrist shall fall, and being assured that the Pope is Antichrist, we cannot think his Popedom will continue long, so many Errors, Heresies, and strange Doctrines being crept in; such Lordly Pride, Cruelty, and Avarice, that but for the name of Christians, you would take them to be *Turks*: *Parasites* or *Canibals* then People who really profess Christ, or but what St. Gregory, one of their own Popes, saith of their Priests; The World (saith he) is full of them, and yet but few Labourers in the Lords Harvest; we take upon us the Cross, but discharge it who list, and I think no dishonour to God can be shew'd so great, as that which it tolerateth in Priests, for they are come now to that pass, that they jeer at him that lives *humble* and *continent*, and takes better Courses than themselves, which agreeth well with these Verses of *Horace*.

*Sordida Gregorii leges observat Egellus,  
Quae tenuis scrutatur aquas & flumina summa;  
Grande & pingue pecus fundo versatur in Imo.  
At sacri proceres qui lina capacia Petri,  
Altius immergunt, laqueant genus omne natantum,*

Poor Curats only keep Pope Gregories Laws,  
And Fish in Rills or Rivers surface sweep;  
But fatter *Jacks* and *Carps* escape their Paws,  
Mudding themselves in Coverts of the deep.  
Now our *Peters* sink St. *Peters* larger Net,  
And in the bottom what they find they get.

Of the Eclipses this present Year, 1694.

But if I should shew all the Corruptions of the Romish Church, I should be infinite, neither am I able to number them. I shall only in this Epistle give you some marks whereby you may prove, That the Pope is that famous Antichrist that was foretold by St. Paul, and prefigured in the Revelation of St. John. And first we find in 2 *Thess.* 2. 8. That Antichrist should himselfe above every one that is called God: Now those whom Scripture calleth Gods, we know to be such as be the Judges, Magistrates of the Earth. *Psal.* 82. 6. Who for that they take the place of God and his Lieutenants are vouchsafed (in Scripture) this High and Honourable Title as to be called Gods. Now that the Pope of Rome is such a one as doth exalt himselfe above any such God of the Earth, namely above all Kings, Princes, and Magistrates is a thing so well known, as I need not prove it; himselfe by his wicked Practices, and his Jesuites, Ministers and Priests do in their Books manifest the same to the World.

Another mark of Antichrist Paul setteth down to be, namely, That he should sit in the Temple of God as God, himselfe to be God, 2 *Thess.* 2. 4. And I pray what doth the Pope else, but sit in the Temple of God as God? When climbing the Apostolick Sea, he taketh upon him to be the Head of the Church, and to Rule as he list, to Erect Princes, and to Depose them again from their Thrones, that he cannot err, and that he can forgive sins: Matters that belong particularly to God, and to no other. What doth he else, but by these demonstrations shew himselfe to be God, insomuch as he arrogateth himselfe most proudly the Authority of God himselfe? Which things the sixth Book of the *Decretals*, the *Clementines*, and the *Extravagants* do abundantly testifie. For these Men were content with that which *Angelicus* wrote in his Poetry, the beginning whereof is, *Papa flator mundi*; The Pope is the flatterer of the World: *Nec Deus es, nec homo, sed neuter, & inter utrumque*. Thou art not God, ne art thou Man, but Neuter, mixt of both. In these Popes were bold to take unto themselves the very Name of God, and to accept it given of others; according as Pope Sixtus the Fourth, when he should first enter into Rome in his Dignity Papal, had made for him a Pageant of Triumph carrying fixed upon that Gate of the City he should enter at, by

Of the Eclipses this present Year, 1694.

written upon it this blasphemous verse, dedicated unto

*Oraculo vocis mundi moderaris habenas,  
Et merito in terris crederis esse Deus.*

By Oracle of thy own Voice the VWorld thou govern'st all,  
And worthily a God on Earth Men think, and do thee call.

But why should I particularize of Pope Sixtus, take the whole  
Catalogue of them from Gregory the Great to this present, and  
let it the old Proverb be not true of them, *Never a Barrel better  
stirring*; so that what was written of Pope Pius the Fifth may  
be applyed to them all.

*Papa Pius quintus moritur, res vera, quod inter  
Pontifices tantum quinque, fuerit Pii.*

Pius the fifth is dead, and understood  
Of some so call'd, because but five were good  
In all the Line of Popes.———

*Fallax, ego, nam nemo Pius vi, nomine tantum  
Pontificis constat quinque fuisse pios.*

Yet err I do in this to their more shame,  
For none were good indeed, though five in name.

But I want Paper further to Anatomize these Popes, we shall  
leave therefore the prosecution thereof till the next year, when  
(God permitting) you shall hear of us agen, till then farewell.

Yours, Philoprotus.

# January hath XXXI Days.

Full moon the 2 day, 24 minutes past 9 in the Forenoon.  
 Last Quarter the 8 day 53 min. past 7 in the morning.  
 New Moon the 15 day 14 minutes past 1 in the Afternoon.  
 First Quarter the 23 day, 39 min. past 7 in the morning.  
 Full moon 31 day, 34 min. past 3 in the morning.

M.D.	W.D.	Saints Days and Weather.	Signes
1	a	New-yea. da.	breast
2	b	freezing cold	heart
3	c	wind begins	heart
4	d	the year.	bowels
5	e	frost and mist.	and
6	f	Twelfth day	belly,
7	g	1 after Epiph.	reins
8	a	Snow, and	reins
9	b	then indifferent	secrets
10	c	Sun in Aquarius.	secrets
11	d	weather for	thighs
12	e	the season	thighs
13	f	cutting winds	knees
14	g	2 after Epiph.	knees
15	a	inclining to	legs
16	b	freezing.	legs
17	c	seasonable for	feet
18	d	the time of the	feet
19	e	year.	feet
20	f	Cold mists	head
21	g	3 after Epiph.	head
22	a	with some	neck
23	b	Term begins	and
24	c	storms of rain	throat
25	d	Con. S. Wa.	arms
26	e	high winds	arms
27	f	and hard	breast
28	g	4 after Epiph.	breast,
29	a	frosts conclude	heart
30	b	K. Ch. 1. Mart.	and
31	c	the year.	back

*Courteous Reader, having hitherto shewed you little more than the Names of the Martyrs which suffered in each Month: I shall now particularize in one of the best in each Month; beginning with*

## JOHN WICKLIEF

*John Wicklief* Parson of Lutterworth in Leicestershire, was a Learned, Pious, and faithful Preacher of Gods Word, brought up in the University of Oxford, and admired of all for his profound Learning; he stoutly opposed the Pope, and by undeniable Arguments proved him to be Antichrist. He confuted and condemned his Doctrine about Bulls, Indulgences, &c. for which he was hated and persecuted by the Bishops of those times; but by the favour of King Edward the Third (in whose time he lived) and John of Gaunt he weathered it out; Afterwards in the Reign of Richard the Second, he was by the power of his adversaries banished, and returned he again from Exile, and died in peace at Lutterworth aforesaid. But in the year 1428, which was 41 years after his Death, his dead Body was by the Decree of Pope Martin the Fifth, and Council of Sens, dig'd up and burned, with the execrations of that fiery Pope.

*And thus went out this lamp of light, Who 'gainst the Pope fought a good fight.*

1. *Henry the Sixth* Emperour of *Germany*, coming with his Emperess *Constance* to *Rome*, to be crowned by the Pope, his Unholy Holyness to show himself to be right Heir to *Lucifer*, did it not with his hands but his feet; setting it on, and spurning it off again, with this saying, *Per me Reges regnant*. I have power to make and unmake Emperours: Of this Pope it might be said, That, were it true the Giants were made war against *Hercules*, he had been a fit Ensign-bearer of that Company.

*Like Phaeton or that ambitious Crew,  
whose towering thoughts no less than Heavens pursue.*

2. The Emperour *Frederick* the Second was by several Popes five times Excommunicated, then proscribed or sequestred from all his Royalties, afterwards by Pope *Innocent* the Fourth he was depos'd, and what think you was the reason of all this hard dealing? Why forsooth, for writing his Name in Publick Instruments before the Popes, a most heinous offence indeed,

*And such a crime the Pope will not allow,  
For Kings and Emperours must to him bow.*

3. *Henry* the Fourth, Emperour of *Germany*, with his Emperess, and the young Prince, were compelled to dance attendance at the Popes Gates three Days and three Nights, bare-foot and bare-legg'd, till such time as his Holiness, or rather his Highness could be at leisure, was not this Pope think you, *Servus servorum Dei*.

*Those who to such a height of Pride aspire,  
The Devil and not God must be their Sire.*

# February hath XXVIII Days.

Last Quarter the 7 day 7 minutes past 3 in the morning.  
New moon the 14 day 50 minutes past 2 in the morning.  
First Quarter the 22 day, at 1 in the morning.

M.D.	W.	Saints days and Weather.	Signs.
1	d	moderate and	bowels
2	f	<b>Purif. of Pa.</b>	belly
3	f	pleasant at the	reynes
4	☉	<b>Septuagesima.</b>	reynes
5	a	beginning, but	secrets
6	b	soon changed	secrets
7	c	to bitter cold	thighs
8	d	<b>Sun in Pisces,</b>	thighs
9	e	<b>Frost, and per-</b>	knees
10	f	<b>hap some spurs</b>	knees
11	☉	<b>Sexagesima.</b>	legs
12	a	<b>Term ends.</b>	legs
13	b	of Snow.	legs
14	c	<b>Valentine.</b>	feet
15	d	Winds with	feet
16	e	moisture may	head
17	f	be expected.	head
18	☉	<b>Shrove Sunday</b>	neck
19	a	after that	and
20	b	<b>Shrove-Tuesday.</b>	throat
21	c	<b>As-Wednesday.</b>	armes
22	d	unseasonable	armes
23	e	weather now	breast
24	f	<b>St. Patthias</b>	and
25	☉	<b>Quadragesima.</b>	stomac.
26	a	hard frosts with	heart
27	b	some snow con-	heart
28	c	cludes the mon.	bowels

## John Hooper Bishop of Gloucester

John Hooper was Student and Graduate in the University of Oxford, where he profited in the knowledge of the Scriptures as made him altogether averse to Popery: the Devil hereupon raised him up many enemies, so that for his safety he was constrained to fly into France, from whence he was led into Germany; but hearing that Edward the Sixth was come to the Crown, he returned into England, and was by King Edward made first Bishop of Gloucester, then of Worcester; In which office he behaved himself so uprightly and innocently that his Enemies had nothing to say against him. In the beginning of Queen Mary's days he was sent for by a Pursuivant to London, and though he had opportunity he was perswaded by his Friends to fly, but he refused, saying, *Once I did fly, but being call'd to this place and vocation, I resolved to stay and to live and dye with my Sheep.* By Winchester when he came to London, he was railed upon and committed to the Fleet, where after much hardship he was condemned to the fire, which he patiently endured, refusing a Pardon that was set before him. One of his sayings was this, *There is neither felicity nor misery in this World that is great, if it be weighed with the joys and pains of the world to come.*

## Popish Cruelty.

1. One *John Scrivener* was martyred at *Amerham* in *Buckinghamshire*, Anno 1521. On whom an extraordinary piece of Cruelty was used, his own Children being forced to set the first upon him; a barbarous Cruelty, especially seeing the Civil Law among the Heathen Romans did provide, That *Filius non torquetur in caput parentis*, A Son shall not be examined on the Rack to accuse his Father, in such cases wherein Life is concerned.

*In two things New Rome Old Rome far exceeds,  
In Gross Idolatry, and Cruel deeds.*

2. In *Hungary* a certain Godly Priest preached that the eating of Flesh is not prohibited in the Scripture: For which the Cruel Bishop after he had imprison'd him certain Weeks, caused him to be brought out, and his Body to be tied over with Hares, Geese, and Hens hanging round about him; and then made Dogs to be set upon him, which cruelly rent and tore whatsoever they could catch, and so worried him until he dyed.

*Thus some do make a sport of Cruelty,  
And with delight do practice Villany.*

3. In the year 1543, a Company of Popish Grandees had been at a Council, and as they returned home, they met a Poor Man selling Bibles (*High Treason to his Unboly Holiness*) whom they therefore caused to be burnt, with a Bible about his Neck to show his Crime.

*The only way the Popedom to advance  
Is to keep People in blind ignorance;  
For should they once the Bible come to know,  
That wile to work the Popedoms overthrow.  
Romes Doctrine from the Bible doth so vary,  
The one to th'other is the clean contrary.*

# March hath XXXI Days.

Full moon the 1 day 13 minutes past 4 afternoon.  
 Left Quarter the 8 day 40 minutes past 9 in the forenoon.  
 New moon the 15 day 41 minutes past 5 afternoon.  
 First Quarter the 23 day 52 minutes past 7 at Night.  
 Full moon the 31 day 32 minutes past 2 in the morning.

M.D.	W.D.	Saints Days and Weather.	Signes.
1	D	David Bish.	bowels
2	F	blustering high	reins
3	F	winds at the	reins
4	S	2 Sund. in Lent.	secrets
5	A	beginning after	secrets
6	B	wards good	thighs
7	C	seasonable	and
8	D	weather is	hips
9	E	expected, and	knees
10	F	Sun in Aries	knees
11	S	3 Sund. in Lent.	legs
12	A	'tis hoped may	legs
13	B	continue so	feet
14	C	several days,	feet
15	D	but about the	head
16	E	17, and 18	and
17	F	some mists	face
18	S	Midlent Sunday.	neck
19	A	or drizzling	neck
20	B	rain, with	armes
21	C	brisk gales	and
22	D	of wind, but	should.
23	E	generally good	breast
24	F	weather for the	breast
25	S	Annun. Mary	heart
26	A	season, but to	and
27	B	wards the end	back
28	C	of the month	bowels
29	D	expect variable	bowels
30	E	unconstant	reins
31	F	weather.	reins

Thomas Crammer Arch-Bishop of Canterbury

Thomas Crammer was by birth of Lincolnshire, and brought up in Jesus College in Cambridge, a Man of a meek Spirit and profound Learning. His first rise to Preferment was by reason of a Cause and his converſing together about the Divorce between King Henry the Eighth and Katherine his Wife; Crammer maintaining that the readiest way for the King to attain his desire, was no longer to trace the Labyrinths of the law proceedings, but directly, to prove it lawful by the Word of God. This brought to the Kings Ear, Crammer's favour and employed to the most principal Universities in Europe, there publicly to maintain the truth of his Assertion, which he did so powerfully, that at his return, he was for his pains rewarded with the Arch-Bishoprick of Canterbury, which he quietly possessed during the Reigns of King Henry 8, and Edward 6, but Queen Mary coming to Reign (who set up again the Romish Idolatry) he was soon after by Gardiner the Spaniard and Bonner the Blood-hound brought into trouble, who never left worrying him till they brought him to the Stake, though upon hopes of a Pardon he subscribed a Recantation, for which when he came to burn, he thrust that which subscribed it first into the fire, so that his hand died a Malefactor, and the rest of his Body a Martyr.

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## Popish Miracles.

1. Saint *Benedict*, (the Father of the *Benedictine Monks*) run away with onely an old Nurse with him, who in requital of her good Company, by his Prayers set together the winnowing Sieve which she had broken in pieces, (*a Miracle which a Sinner could have done as well as he*) which was after hang'd up before the Doors of the Church to the *Lombards* time, (*if my Author had been hang'd up but half so long it would have spoil'd his lying.*) Afterwards he lived three years in a Cave without the knowledge of any but St. *Roman*, who let him down *Visitors* by a Rope and a Bell; (*a Rope take him, could not be come up for it himself.*) but the Devil owing him a great spite, threw a great stone and broke the Bell, (*this was a spiteful Devil indeed.*) Here he lay so close that he was fain to be discovered by a Vision; and was so devout that he had forgotten *Easter-Day* (*he wanted a Protestant Almanack to inform him*) till he was put in mind of it by a Person, who by a Vision was sent to him: Afterwards he came forth of his Cave, and grew so cunning in Visions and Revelations, that his Boy could not hide one Flask of Wine, nor the Monks receive Handkerchiefs of the Women, but he found it out.

*Tis sure the Monks and Fryers for all this,  
Would not refuse in Corners for to kiss.*

2. In the time of Pope *Leo* the Third, at *Mantua* a City in Italy, was a Wooden Crucifix, which, they affirmed did sweat blood; The Pope hearing this news went to *Mantua*, and there seeing (as he said) the Miracle, commanded this Blood to be holden for the true Blood of Christ. But may not herein the Spanish Proverb have some reference.

*Este Milagro, y hagado el diablo.*  
A Miracle it is, and the Devil doth it.

# April hath XXX Days.

Left Quarter the 6 day 30 minutes past 4 in the Afternoon.  
 New Moon the 14 day 6 min. past 9 in the forenoon.  
 First Quarter the 22 day 5 min. past Noon.  
 Full moon the 29 day 13 minutes past 10 Forenoon.

M.D.	Saints days and Weather.	Signs.
1	<b>C</b> Palm-Sunday	secrets
2	<b>a</b> cloudy & cold,	secrets
3	<b>b</b> which may pro-	thighs
4	<b>c</b> duce some smal	thighs
5	<b>d</b> Maunday Thursd.	knees
6	<b>e</b> Good Friday.	knees
7	<b>f</b> fine Frosts.	legs
8	<b>G</b> Easter-day	legs
9	<b>a</b> Easter Mon.	feet
10	<b>b</b> Easter Tue.	feet
11	<b>c</b> but after the	feet
12	<b>d</b> New Moon ex-	head
13	<b>e</b> pect a fine	head
14	<b>f</b> spring weather	neck
15	<b>G</b> Low-Sunday.	neck
16	<b>a</b> then more win.	arms
17	<b>b</b> and cloudy still	and
18	<b>c</b> bringing with it	should.
19	<b>d</b> some cold rain,	breast
20	<b>e</b> if not snow.	and
21	<b>f</b> However to-	stomac.
22	<b>G</b> 2 after Easter	heart
23	<b>a</b> St. George	heart
24	<b>b</b> wards the latter	howels
25	<b>c</b> Park Ter.b.	bowels
26	<b>d</b> end of the	reins
27	<b>e</b> month we may	reins
28	<b>f</b> expect good	secrets
29	<b>G</b> 3 after Easter.	secrets
30	<b>a</b> Weather.	thighs

## Mr. George Marsh.

George Marsh, a Man eminent for Piety, Learning and Religion, was commonly conversant in the Scripture, by which he attained to a great perfection of knowledge therein, a rare matter in those times when ignorance was taught to be the Mother of Devotion, and the reading of the Scripture made punishable, because he agreed not with the *Dagon* which the Pope had set up. But he was the more obnoxious to the Papists hatred in that he taught and instructed others in the Principles of Religion, and shewing how far the Papal Doctrine differed from the Word of God. These things could not be long hid, but though it were out of *Burners* Diocesis, was not beyond the Popes reach, who by his setting Dogs in every corner, by which this good Man was apprehended, who standing stiff in defence of the Truth, was by them condemned to the fire, and burnt in as barbarous a manner as cruelty could invent, having a Firkin of Pitch, Resin and Tar, placed in a Frame over his head, which melting down, fasted him, while the fire beneath roasted him, such cruel Cooks were the Popes Emissaries to make a restorative dish for a languishing Religion.

*A Cruelty beyond compare,  
 And such the Papists mercies are*

## *Popish Reliques.*

1. At *Genova* formerly was kept two Reliques, the one was the Brains of *St. Peter*, the other the Arm of *St. Anthony*; but when that City received the Doctrine of the Gospel, and that the Reliques were visited by the Authority of the Magistrate, it was found that what they had adored till then as if it had been the brains of *St. Peter*, was no other than a Pumice-stone; and what they had believed to be *St. Anthony's* Arm, was the Sinew of a Stag.

*But be the Reliques true, or be they not,  
The Papists by them much good Money got:*

2. That you may see the Papists have no false Reliques amongst them, we shall instance in *St. John Baptists* head: They of *Amiens* brag that they have his face, and so do they of *S. John d'Angelle*, the rest of his head is at *Malta*, yet is the hinder part of his Scull at *Namur*, and his Brains at *Novum Rastoniae*: Another part of it is at *Maurienna*, another piece at *Paris*, his Jaw at *Wesil*, his Ear at *S. Flawris*, his Forehead and Hair at *S. Salvadors* in *Venice*, another piece of his head is at *Noyon*, and another at *Lucca*, yet is his whole head intire and unmaimed in *S. Sylvesters* Church at *Rome*.

*Here is a many pieces of one Head,  
And all with like Devotion worshipped;  
Tous Priests, and Monks, and Fryers, the world deluded,  
By Cheats which on the Vulgar they obtruded.*

3. At *Gaunt* in *Flanders* they shew the Asses Tail, upon which (they say) *Christ* rode in Triumph to *Jerusalem*.

*Believe or not believe, all's one to me,  
But there an Ass an Asses Tayle may see.*

# May hath XXXI Days.

Last Quarter the 6 day 2 minutes past 2 in the morning.  
 New Moon the 13 day 41 minutes past 2 in the morning.  
 First Quarter the 22 day 11 minutes past 1 in the morning.  
 Full moon the 28 day 56 minutes past 5 afternoon.

M.D.	W.D.	Saints Days and Weather.	Signes.
1	b	Whit. and Ja.	thighs
2	c	Warm showers	knees
3	d	much improv.	knees
4	e	the Spring and	legs
5	f	glad. the Earth	legs
6	g	4 after Easter.	feet
7	a	with its moist.	feet
8	b	but soon after	head
9	c	some fine frosts	head
10	d	prevail.	neck
11	e	Sun in Gem.	and
12	f	moderate good	throat
13	g	Agation-Sunday	armes
14	a	air, with some	armes
15	b	gentle gales	breast
16	c	of wind and	and
17	d	intermitting	stomac.
18	e	showers, very	heart
19	f	seasonable	heart
20	g	6 after Easter	bowels
21	a	Termin ends	bowels
22	b	for the time	reins
23	c	of the year, and	and
24	d	so continues	loynes
25	e	without any gr.	secrets
26	f	alteration to	secrets
27	g	Whit. Sun.	secrets
28	a	Whit. Mon.	chighs
29	b	Whit. Tues.	chighs
30	c	the end of the	knees
31	d	month.	knees

## JOHN HUSS.

John Huss is supposed to have been born at Prague in Bohemia, and therein to have had his Education. It hapned whilst he was a Student there, that Richard King of England married Anne Sister of Wenceslaus King of Bohemia, with whom came over many Courtiers, who did light on the Books of John Huss, which they carried home into their Country, which Huss had the hap to peruse, wherein he so profited that he began zealously to preach and propagate the truth; but coming to touch the errors of Rome, the Priests mustered up their Malice against him, as wherein the profit was concerned, so that he was Excommunicated by Cardinal Delahogue, but to no purpose, for the Nobility and Gentry stuck close to him, so that he continued preaching still. But this prevailing, he was summoned to the Council of Constance, to which he went having the Emperor Sigismunds safe conduct, and the Popes own word, for his going and returning in safety; But he told us plainly, that Faith is not to be kept with Hereticks, and this John Huss true to his cost, for having him in the power, they condemned him to the fire, which he constantly endured, receiving thereby a glorious Crown of Martyrdom.

## Popish Stories.

1. *St. Dunstan* having set out an Order that Priests should live single, with great Threatnings to those who did contrary; yet, notwithstanding this Inhibition, several Priests in the Isle of *Ely* married Wives, and had Children; for which their disobedience, in refusing to obey *St. Dunstan's* Ordinance, they, their Wives and Children were transformed into Eels: From whence the Isle of *Ely* had its Name.

*Ovid, in all his Metamorphosis,  
Doth never speak of such a change as this;  
By which we may conclude, without restrictions,  
Their Legends got beyond the Poets Fictions.*

2. In Ireland in former times, lived a great Giant named *Fianmachon*, of a hundred Foot in length; the truth of which being afterwards doubted by *St. Patrick's* Disciples, he to ease their doubt, made the sign of the Cross upon his Tomb: whereupon *Finan* came forth and showed himself; and, being measured, was of that length to an Inch: And so having satisfied their desire, *St. Patrick* remitted him to his Grave again.

*Now whence his Soul did come, can any tell?  
Whether from Purgatory, Heaven, or Hell?  
From Hell is no redemption, nor Heavens Glory;  
Why then it came from the Pope's Purgatory.*

3. *Dagobert* King of France dying, and his Soul being at the brim of *Lippari*, to be thrown in by the Devil, was manfully rescued by *St. Denis*, *St. Martin*, and *St. Maurice*, who beat the Devil, and took away *Dagobert's* Soul from him; but what became of it afterwards we cannot tell.

*Now had not those three been in that same place,  
Dagobert's Soul had been in an ill case.*

# June hath xxx. days.

Last Quarter the 4 day, 28 min. past 1 afternoon.

Mew Moon the 12 day, 22 min. past 3 afternoon.

First Quarter the 20 day, 22 min. past 11 before noon.

Full Moon the 26 day, 51 min. past 11 at night.

1	e	Very fine	legs
2	f	pleasant,	legs
3	C	Trin. Sunday	feet
4	a	seasonable	feet
5	b	Weather for	head
6	c	this time of	head
7	d	the Year,	neck
8	e	Term begins.	and
9	f	intermixt	throat
10	C	1 after Trin.	arms
11	a	S. Barnab.	and
12	b	now and then	shoul.
13	c	with some	breast
14	d	showers of	breast
15	e	Rain; and	heart
16	f	perhaps some	heart
17	C	2 after Trin.	bowels
18	a	Hail about	and
19	b	this time.	belly
20	c	the rest of the	reins
21	d	Month expect	reins
22	e	good Hay-	secrets
23	f	weather,	secrets
24	C	S. Jo. Bap.	highs
25	a	till about the	highs
26	b	28th day, then	knees
27	c	Term ends.	knees
28	d	we may expect	legs
29	e	S. Pet. Ap.	legs
30	f	some Rain.	feet

## Jerome of Pragna.

Jerome of Pragna was, if not born in that City, in some part of Bithynia; he was at first much up in the Romish Superstition, but by reading Wickliff's Books, and conversing with John Hus, he soon rectified his Judgment, and publickly opposed the Doctrine of the Pope, especially that of Purgatory and Prayers for the dead: Now Purgatory being a Fire which keeps the Pope's Kitchen warm, made all the Orders of Monks like a Nest of Hornets with the venomous Stings, very busie upon him; however, yet he stood immovable, till hearing that his dear Friend John Hus was in restraint at Constance, he hasteneth thither, where he put up the Heads of some Nations, proffering publickly to defend them, and withal moved the Council that he might have leave to come and go in safety; but being denied him, he sought to make an escape, but in his running was taken, and brought bound to the Council, where being several times baited with railing and reprobricious terms, he was cast into Prison, and 107 Articles framed against him; but he standing firm in defence of the Truth, was by them condemned to the fire, and burnt at Constance, June 1. 1416. his Ashes being cast into the River of Rhone.

## Popish Figments.

1. St. Gregory when he was Pope freely bestowed a great mass of Corn amongst the Poor, which *Sabinianus*, who succeeded him in the Popedom, made them pay for: Whereupon Clamours arose against him, and he to justify himself, said that *Gregory* wasted improvidently the Revenues of the Church to get himself Applause, with many other opprobrious terms utter'd against him; which the dead St. *Gregory* hearing, took in such dudgeon, to be wrong'd after he was dead, that he appeared to *Sabinianus*, and so belabour'd him, (*who would think that dead Men could fight so?*) that in the end he knock'd him on the head, whereof he died.

*Then have a care how you do dead Men slight,  
Lest after death they do you a disight,*

2. This was one Pope basting another, now you shall hear of an *English* Bishop beating a Pope, viz. *Innocent* the Fourth, who having for some slight causes, or none at all, excommunicated *Robert Grosstead* Bishop of *Lincoln*; the stout Bishop contemned his Excommunication, and after his death to be revenged on the Pope, he gave him a lusty thump on his side with the *Crosier's* Staff, with this *Item*, *Veni miser in iudicium Dei*; Come Wretch to God's Judgment: Whereupon the Pope being afraid, knowing his own guilty Conscience, kick'd up his Heels and died.

3. Pope *John XIX.* affirmed, that he heard the Groans which the Devils gave, when by Vertue of the Masses and Prayers for the dead, the Souls snatch'd at them: Whereupon he commanded that the Feast of the Souls in Purgatory should be celebrated the day following the Feast of *All-Saints*.

*This Purgatory keeps the Pope's Kitchen hot,  
And finds Materials for his Spit and Pot.*

July hath xxxi. days.

Last Quarter the 4 day, 9 min. past 3 in the morning.  
New Moon the 12 day, 5 min. past 6 in the morning.  
First Quarter the 19 day, at 6 in the afternoon.  
Full Moon the 26 day, 5 min. past 8 in the morning.

1	<b>C</b>	4 after Trin.	feet
2	<b>a</b>	Hot soutry	head
3	<b>b</b>	Weather begins	and
4	<b>c</b>	the Month;	face
5	<b>d</b>	perhaps Town	neck
6	<b>e</b>	der with some	neck
7	<b>f</b>	storms of Hail,	arms
8	<b>C</b>	5 after Trin.	and
9	<b>a</b>	afterwards	should.
10	<b>b</b>	more cool and	breast
11	<b>c</b>	seasonable.	breast
12	<b>d</b>	Sun in Leo.	heart
13	<b>e</b>	Now expect	and
14	<b>f</b>	sudden showers,	back
15	<b>C</b>	6 after Trin.	bowels
16	<b>a</b>	which may	bowels
17	<b>b</b>	cause Floods	reins
18	<b>c</b>	to arise;	reins
19	<b>d</b>	Dog days beg.	secrets
20	<b>e</b>	but it lasts	secrets
21	<b>f</b>	not long, for	thighs
22	<b>C</b>	7 after Trin.	thighs
23	<b>a</b>	severe weather	knees
24	<b>b</b>	quickly succ.	knees
25	<b>c</b>	James Ap.	legs
26	<b>d</b>	But about the	legs
27	<b>e</b>	28 and 29th	legs
28	<b>f</b>	days expect	feet
29	<b>C</b>	8 after Trin.	feet
30	<b>a</b>	drizzling misty	head
31	<b>b</b>	weather.	head

Mr. John Bradford.

Mr. John Bradford was born at Manchester in Lancashire, and educated in Cambridge, where he became Fellow of Pembroke-Hall, which brought him to the Eye, and afterwards to the Bosom of that learned and notable stickler in the Reformation, Martin Bucer, who greatly encouraged him to take on him the Work of the Ministry: whereupon he was ordained Priest, and had the Prebendship of St. Paul's given him by Dr. Ridley Bishop of Lond. Here for three Years together did he serve faithfully and diligently, during the time of K. Edward's Reign; but at the beginning of Q. Mary, one Dr. Bourn, preaching a Sermon at Paul's Cross, took occasion to vilify Mr. K. Edward's Government, and to extol and commend the Pope's Law, which so incensed his Auditors, that one threw a Dagger at him, and doubtless he had been killed in that place, had not Mr. Bradford, then present, pacified the People; yet for this was he brought in trouble; for within three days he was summoned to appear before the Council, and by them committed to the Tower, and afterwards by the blood-hounds Winchester and his fellows, baited at St. Mary Over Ch. and in several other places, where standing constant for the Truth, he was by them condemned and burned in Smithfield, July 1. 1555.



*Popish Persecutors plagued of God.*

1. *Albertus Pighius* (a great Enemy to the Gospel, in-  
somuch that he was called, *The Lutheran's Scourge*) being  
at *Bulleign*, at the Coronation of the Emperor, to behold  
the Pomp and Glory thereof; It hapned that the Scaf-  
fold whereon he stood, fell down with the weight of the  
People, and *Pighius* came tumbling headlong amongst the  
Guards that stood below, and fell upon the points of their  
Halberts, which ran quite through his Body; the rest of  
the Company escaping without any great hurt.

*Those who in Blood their chiefest pleasure have,  
Most commonly in Blood rouse to their Grave.*

2. One *John Diazius*, a Spaniard by birth, having by  
diligent reading the Scriptures, and some of *Luther's*  
Books, throughly grounded himself in the Protestant Re-  
ligion, so that by no persuasions of the Papists he could  
be diverted from it. His Brother *Alphonfus Diazius*, one  
of the Pope's Lawyers, undertook to pervert him, but,  
seeing his endeavours fruitless, he hired a Cut-throat, and  
buying a Hatchet of a Carpenter, they therewith cleft his  
Head; for which this Villain was much applauded by  
the Papists. But the Lord would not suffer such an un-  
natural Villany to go unpunished; for, not long after, he  
was so dogged and haunted by the Furies of his own Con-  
science, that being at *Trent*, when the Council was held  
there, he hanged himself about the Neck of his own Mule.

*Blood will have Blood, and seldom seen we have  
That Murderers go quiet to their Grave.*

3. Doctor *Daniel Knapper*, a profest Enemy to the Pro-  
fessors of the Gospel, (under pretence of Justice and  
Right) was slain by the suborning of his Wife an Adul-  
tress, who afterwards was hanged.

# August hath xxxi. days.

Last Quarter the 2 day, 4 min. past 7 afternoon.  
 New Moon the 10 day, 27 min. past 7 afternoon.  
 First Quarter the 17 day, 12 min. past 11 at night.  
 Full Moon the 24 day, 30 min. past 6 afternoon.

1	c	Lammas day.	neck
2	d	If my Art fails	and
3	e	me not, we	throat
4	f	I may expect	arms
5	G	9 after Trin.	arms
6	a	good Harvest	breast
7	b	weather for the	and
8	c	most part of	stomach
9	d	this Month,	heart
10	e	only about	heart
11	f	the change of	bowels
12	G	10 after Trin	bowels
13	a	Sun in Virgo.	reins
14	b	the Moon, and	reins
15	c	between that	secrets
16	d	and the first	secrets
17	e	Quarter some	secrets
18	f	Showers of	thighs
19	G	11 after Trin.	thighs
20	a	Rain or Hail,	knees
21	b	attended with	knees
22	c	some Claps of	legs
23	d	Thunder.	legs
24	e	Barthol. 3.	feet
25	f	The rest of the	feet
26	G	12 after Trin.	head
27	a	Dog days end.	head
28	b	Month in all	neck
29	c	probability	and
30	d	good Harvest	throat
31	e	weather.	arms

John Frith.

John Frith was born at Wigham Kent, and put to study in the University of Cambridge, at which Cardinal Wolsey erected his College at Oxford called Christ Church, whither John Frith was chosen to be one of the Fellows of the same. Heve those young Students coming together upon the Abuses of Religion, which at that time were crept into the Church, were therefore accused of Heresie, and cast into Prison, where many of them through the filthy stink thereof died: Whereupon the rest, among which was our John Frith, were dismissed out of Prison, who then upon went beyond Sea, but returning again two Years after, at Rochester he was taken for a Vagabond, and set in the Stocks, but by the mediation of the School-Master of the Town he was released; and now while wander'd from place to place, but by the Agents of Sir Thomas More he was at last taken, and having had several disputes with him and Judge Rastall, and the Bishop of Rochester, when by no means he could be persuaded to recant, he was condemned by the Bishop of London, and in Smithfield his Soul in a fiery Chariot mounted up to Heaven.

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*Questions to be resolved by the Papists.*

1. What can it profit Mankind to pray to Idols, and Images of Gold, Metall, dead Stones, and rotten Wood, whence nothing can be hoped, but the loss of time, and an impossibility to receive thencefrom, either help or comfort?

2. Whether the Idolater, or the Block to which he prayeth, be more senceless?

3. Whether the Papists in worshipping Gold, Silver, or wooden Images, be not as ignorant as the old Egyptians, of which *Juvenal* thus writes:

*Porram aut capre nefas violare aut frangere moesa:  
O Sanctas Gentes, quibus hæc nascuntur in hortis  
Numina!*

*The Egyptians think it sin to root up, or to bite  
Their Leeks or Onions, which they serve with holy Rite:  
O happy Nations, which of their own sowing,  
Have store of Gods in every Garden growing.*

4. Whether Pope *Alexander VI.* who was a Murtherer, Whoremonger, and a Conjuror, three excellent Qualifications to make a Pope of, did not err grossly, when intending to poyson some Cardinals, he drank of the same Bottle he had provided for them, and so poysoned himself. Of which one thus writes:

*Not all the Sophistry of Aristotle,  
Cannot persuade me but the Pope did err,  
When he and's Son mistook the poyson'd Bottle;  
'Twas Error sure, what-ever they infer.  
O't had been good then, both for him and's Heir,  
He had been halter'd fast in Peter's Chair.*

September hath xxx. days.

Last Quarter the 1 day, at 55 min. past 12 afternoon.  
 New Moon the 9 day, 10 min. past 8 In the forenoon.  
 First Quarter the 16 day, at 5 in the morning.  
 Full Moon the 23 day, 8 min. past 7 in the morning.

1	f	This Month in arms
2	G	13 after Trin. breast
3	a	all likelihood and
4	b	may prove mild stomach
5	c	and temperate, heart
6	d	with now and heart
7	e	then some show- bowels
8	f	ers of Ruin, and
9	G	14 after Trin. belly
10	a	with cool and reins
11	b	gloomy Days, reins
12	c	Sun in Libra. secrets
13	d	afterwards secrets
14	e	Holy Rood. thighs
15	f	perhaps some thighs
16	G	15 after Trin. knees
17	a	frosty mornings knees
18	b	but generally legs
19	c	good for laying legs
20	d	wheat into feet
21	e	Matth. Ap. feet
22	f	the Earth, feet
23	G	16 after Trin. head
24	a	and so contin. head
25	b	if my Art fail neck
26	c	me not, with neck
27	d	little alteration arms
28	e	to the Monend. and
29	f	Mich. Arch. should.
30	G	17 after Trin. breast

Hugh Latimer.

Hugh Latimer was born at Thrapston in Leicestershire, and sent to the University of Cambridge at 14 years of Age, where he so profited that he commenced Batchellor in Divinity. He was at first a most notorious Papist, until converted by Mr. Bilney, from whence-forward he became a most painful, powerful, and pious Preacher of God's Word: whereupon the Devil raised up many Doctors and Friers against him, and the Bishop of Ely forbade him to preach. He was afterwards sent to the Court, and employed about the business of K. Henry's Divorce, by whom, and by Cromwell's means he was made Bishop of Worcester, but the Six Articles coming out he resigned up his Bishoprick; but his Religion was so well known, that the Papistical Clergy never left him till they got him into the Tower, where he remained till Edward VI. his Reign; at which time, being restored to his liberty, he continued a faithful and painful Preacher all that King Days. But in Queen Mary's Reign he was sent for up to the Council, and by them, with Cranmer and Ridley, sent to Oxford to dispute upon certain Controversies; but our Latimer standing firm for the Truth; was for the time burned, Anno 1555.

*Popish Tenets.*

1. The Pope neither is God nor Man. *In prologo Clementinarum in Glossatore.* Now if he be neither God nor Man, then is he Antichrist, because Christ is God and Man.

2. Whosoever obeyeth not the Statutes of the Pope is an Heretick. *Ibid. in Glossatore.*

3. He committeth Sacrilege that Lyeth to the Pope, for he holderh in Earth the Place of the living God. *Dispenitent. dist. 1. cæ. Libenter ignosco.*

4. The Pope by these words, *thou art Peter, or feed my Sheep,* hath obtained the Primacy. *In præmio sexti in Gloss.*

5. How great a difference there is between the Sun and the Moon, so great is between the King and the High Bishop. *Lib. Decret.*

6. Because Jesus Christ, speaking of himself, saith, *All Power is given me of my Father, as well in Heaven as in Earth:* Ergo, the Pope absolutely commandeth in Heaven and in Earth. And for that God (saith Daniel) displaceth and placeth Kings, and transferreth Kingdoms from one Nation to another: Ergo, the Pope hath Authority to dispose Kingdoms, giving them to whom he will, and taking them from whom he listeth.

7. Now as concerning the intolerable Pride of these Popes, take this following Story. Pope John XXIII. writ a large Epistle to the *Grecians*, saying, That there was but one Church, whose Head he was, and the Vicar of Christ. Whereunto the *Grecians* in a few words answered, Thy Power over thy Subjects we verily believe to be great, thy exceeding Pride we cannot suffer, thy Covetousness we cannot suffer, the Devil be with thee, for the Lord is with us.

# October hath xxxi. days.

Last Quarter the 1 day, 44 min. past 7 in the forenoon  
 New Moon the 8 day, 32 min. past 7 in the afternoon  
 First Quarter 15 day, 48 min. past 10 in the forenoon  
 Full Moon the 22 day, 34 min. past 10 at night  
 Last Quarter the 31 day, 36 min. past 2 in the morning

1	a	Frosty and fair	breast
2	b	but soon over,	heart
3	c	and then winds	and
4	d	and Ra. succeed	back
5	e	which do assure	bowels
6	f	us that the fall	bowels
7	G	18 after Trin.	reins
8	a	of the Leaf is	reins
9	b	come; which is	secrets
10	c	more apparent	secrets
11	d	by a cloudy,	thighs
12	e	dark, misty	thighs
13	f	Sun in Scorp.	knees
14	G	19 after Trin.	knees
15	a	Air for many d.	legs
16	b	but towards the	legs
17	c	full of the Moo.	legs
18	d	Luke Evan.	feet
19	e	it is likely to	feet
20	f	be more serene	head
21	G	20 after Trin.	head
22	a	and clear,	neck
23	b	Term begins.	and
24	c	afterwards ex-	throat
25	d	Crispine.	arms
26	e	well cold frosty	arms
27	f	slabby Weather	breast
28	G	Sim. & Jud	and
29	a	for the most part	stomac
30	b	of the Mouths	heart
31	c	remainder.	heart

Nicholas Ridley, Bishop of London.

He was born in Northumberland  
 a worshipful Family; set to School  
 at Newcastle upon Tyne, and from  
 thence transplanted to Pembroke Hall  
 in Cambridge; where by degrees he  
 proceeded Doctor in Divinity; and  
 his Parts being so well known, he  
 was called to be Chaplain to King  
 Henry VIII. and by him preferred  
 to the Bishoprick of Rochester. Af-  
 terwards in the Third of King Ed-  
 ward VI. upon the deprivation of  
 Bonner, he was translated to the Bi-  
 shoprick of London. In which place  
 during the over-short Reign of King  
 Edward, he exercised himself daily  
 in the Works of Piety, Charity, Pity,  
 Mercy, and Christian Clemency.  
 But, at the entrance of Queen Mary  
 he was for a Sermon preached by  
 the Council's appointment in Favour  
 of the Lady Jane, clap'd up in Pri-  
 son, and deprived of his Bishoprick;  
 and Bonner re-invested in it. Af-  
 terwards he with Cranmer and Latimer  
 were sent to Oxford to dispute there,  
 which he did very readily and ac-  
 cordingly; and was for the Truth burned  
 to death there; as also his two  
 Friends Cranmer and Latimer, Anno  
 1555.

## *Cruelty of a Popish Father.*

1. There lived in *Valladolid*, a City in *Spain*, a Knight well qualified, and of great esteem in that City; who in the Inquisition had two Daughters, who constantly persevering in the good Religion they had learned of *D. Caralla*, and other Martyrs of Jesus Christ, were condemned to be burned. The Father being a most rank Papist, besought the Inquisitors to permit them for their better Instruction to be carried to his House; which thing, the Inquisitors, in regard of the great Credit they reposed in him, granted. Being brought thus to his House, the Father endeavoured to divert them from their constant Resolution; and seeing he could not convince them, he caused Priests and Friars to dispute with them; but in vain were all their Disputes: For the Lord as he promised in *Luke 21. ver. 14.* saying, *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist;* according as he promised, gave them such Utterance and Wisdom, which the new Pharisees, Priests, and Friars were not able to resist, nor gainsay. The Father seeing all his endeavours availed nothing, went himself to his Grove, cut down Wood, and caused it to be drawn to *Valladolid*, where he himself kindled the fire, and so were they burned.

*Learn Christians hence what Ignorance leads us to.  
What vile unnatural Facts it makes us do:  
'Twas a blind Zeal that did the Father guide:  
But Zeal without true Knowledge Men deride.*

# November hath xxx. days.

New Moon the 7 day, 20 min. past 6 in the morning.  
 First Quarter the 13 day, 40 min. past 8 at night.  
 Full Moon the 21 day, 42 min. past 4 afternoon.  
 Last Quarter the 29 day, 14 min. past 8 at night.

1 d	All Saints	bowels
2 e	Fair weath. for	bowels
3 f	a little season,	reins
4 c	22 after Trin.	and
5 a	powder Plot.	loyns
6 b	then expect some	secrets
7 c	frosty mornings.	secrets
8 d	with cold win.	thighs
9 e	& mists, which	thighs
10 f	may hold for	knees
11 c	23 after Trin.	knees
12 a	Sun in Sagit.	legs
13 b	some certain	legs
14 c	time; after	feet
15 d	wards some	feet
16 e	smart showers	head
17 f	of Rain or Hail,	head
18 c	24 after Trin.	neck
19 a	succeeded with	and
20 b	tempestuous	throat
21 c	weath. bad for	arms
22 d	Cattle, and not	arms
23 e	good for Men.	breast
24 f	The rest of the	and
25 c	25 after Trin.	Stomac
26 a	Month suitable	heart
27 b	to the Season	heart
28 c	Term ends.	bowels
29 d	of the Year.	and
30 e	Andrew Ap.	belly

William Tindall.

William Tindall was born in the Borders of Wales, and thence transplanted to Oxford, where he grew up and increased in the knowledge of the Tongues, and the Liberal Sciences, but especially in the Scriptures. Having taken his Degrees there, he removed to Cambridge, and being well ripened in the knowledge of God's Word, he went to live with one Mr. Wilch in Gloucestershire, where he was Tutor to his Children: Mr. Wilch keeping a plentiful House, thither resorted many Abbots and Doctors, with whom Tindall freely discoursed concerning the Scriptures, confuting their Errors, and telling them plainly his Judgment in Religion, which caused him by them to be looked upon as a Heretick: Whereupon thinking it not safe to continue there any longer, he went over to Germany, where he translated the New Testament into English, which being printed, and sent over into England, so exasperated the Papists that nothing but his Death would serve their turn; which soon after they effected, being betrayed by their Agent, one Henry Philp, he was burned, Anno 1534.



*Great Indulgences granted by several Popes.*

1. Pope Clement VI. in his Bull of Jubile, speaking of the Pilgrim that journeying to Rome to obtain the Jubile, should die in the way, he shall be free and absolutely absolved from all his Sins: And moreover, we command the Angels (*who durst not but obey him*) to place the Soul (wholly freed from Purgatory) into Paradise.

*But if the Angels will not him obey,  
The Soul may go the clean contrary way.*

2. He also granted to such as took the Crusado to go a Warfare, that they might draw three or four Souls, whom they would, out of Purgatory.

*Thus by such Nomino's on Men obruded,  
Were many thousand harmless Souls deluded.*

3. One of the Pope Leo's granted to a certain Lady, named Isabella, free and full Pardon of all her Sins, if kneeling in her own Lodging, before the Image of any he or she Saint, she should say five *Pater Noster's*, and five *Ave Mary's*.

*But if her wooden Gods would not her hear,  
What was she for her Pardon then the near?*

4. To the Church of St. John Lateran in the City of Rome, Pope Silvester gave thereto as many Years of Pardon as it rained Drops of Water that Day he hallowed the Church. Now when he had done it, he very much doubted, (*and so do I too*) whether he had so much Power or no, because it rained an extraordinary Shower that Day: But there came a Voice from Heaven (*my Author heard it*) which said, O Silvester, thou hast Power to do it: And therefore, O, Reader, thou canst not but believe it.

# December hath xxxi. days.

New Moon the 6 day, 43 min. past 4 afternoon.

First Quarter the 13 day, 20 min. past 10 before noon.

Full Moon the 21 day, 8 min. past noon.

Last Quarter the 29 day, 31 min. past 11 before noon.

1	f	Windy and cold	reins
2	G	Advent Sund.	reins
3	a	raw Weath. be	secrets
4	b	gins the Month.	secrets
5	c	succeeded with	thighs
6	d	Frost, Sna. and	thighs
7	e	other exceeding	knees
8	f	bit. & cold W	knees
9	G	2 Sund. in Ad.	legs
10	a	afterwar. mor.	legs
11	b	Sun in Capr.	feet
12	c	temperate, in-	feet
13	d	clinab. to Mist.	head
14	e	or Rain, and	and
15	f	so continues	face
16	G	3 Sund. in Ad.	neck
17	a	till about the	neck
18	b	full Moon, when	arms
19	c	you may expect	and
20	d	hard Frosts, &	shoul.
21	e	Thro. Apost.	breast
22	f	nipping Weath.	breast
23	G	4 Sund. in Ad.	heart
24	a	which may con	and
25	b	Christ. Nat.	back
26	c	Stephen D	sowel:
27	d	S. Joh. Ch	sowel:
28	e	Innocents	reins
29	f	sinus till the	reins
30	G	1 Sun. aft. Ch.	secrets
31	a	Months end.	secrets

Dr. Rowland Taylor.

He was Doctor of both the Lawes and Rector of Hadley in Suffolke. His Life and Conversation was very exemplary, and full of Holiness, he was meek and humble, yet would stoutly rebuke Sin in the ground. He was very liberal to the Poor, and brought up his Children in the fear of God and good Learning. In the beginning of Queen Marys Reign, two Popish Persons suborned a Priest to come and say Mass in his Church; he being at his study, and hearing the Bell to toll, went to Church, and finding the Priest guarded with drawn Swords, in his Popish Robes, ready to begin Mass, he said to him, *Thou Devil, who make thee so bold to enter into this Church, to prophane and defile it with this detestable Idolatry? I command thee thou Popish Wile, in the Name of God, to avoid hence, and not to presume thou to payson Christ's Flock.* Stephen Goddiner being informed hereof, sent his Letters Missive for Dr. Taylor, who appeared before him at London, the Bishop having sufficiently taxed on him, sent him Prisoner to the Kings Bench, where he spent his time in Prayer and Preaching to the Prisoners; from whence he was sent down to Hadley to be burned, which he endured with much Christian Fortitude, Anno 1555.

*Several inventions of Popes to patch up the Mass.*

1. *Gelasius Africanus* composed the Hymns, Collects, Responses, Graduals and Prefaces, and added the *Vere dignum & iustum est*.

2. Pope *Damasus* ordained the Confiteor.

3. *Symmachus* ordained, that every Lord's-Day, and Principal Feast of the Martyrs, should be sung, *Gloria in excelsis Deo*.

4. *Pelagius* added, the Commemoration of the Dead.

5. *Gregory I.* made the Anthems, and the Introit; he ordained also, that the *Kyrie-elison* should be sung nine times, and the *Alleluia*; also that the *Pater-Noster* should with a high Voice be sung over the consecrated Host, and added the Canon, *Disque nostros in tua pace disponas*.

6. Pope *Sergius* ordained, that the *Agnus Dei* should three times be sung before the breaking of the Bread.

7. *Gregory III.* added to the Secret of the Mass, *Quorum solennitas hodie in conspectu tuae Majestatis celebratur, Domine Deus noster in toto orbe terrarum*.

8. *Nicholas I.* added the Sequences.

9. *Xistus I.* added to the Mass, *Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth*.

10. Pope *Innocent* added the kissing of the Pax.

11. *Leo I.* added *Orate pro me fratres*, and the *Dei Gratia's*; he added also the Canon, *Sanctum sacrificium immaculatum hostiarum, Item hanc igitur oblationem, &c.*

12. Pope *Celestine* ordained the Offertorie.

*And thus the Mass by little and by little,  
Came in the end for to be great and mickle.*

ADVERTISEMENT.

**R**uptures or broken Bellies cured in Men, Women, or Children; and all sorts of Trusses made easie, beyond any in England, to go about your business without pain; practised 36 Years by R. Collins, at the Bell in St. John's-Court in Clerkenwell; where he is to be found on Tuesdays, Wednesdays, Thursdays, and Fridays, it being very private.

About the Year of Christ's Nativity, 1148, one Gilbert, Lord of Simpringham in Lincolnshire, instituted an Order of Monks and Nuns, which were afterwards called Gilbertines; there lived in a House together, only a Wall parted them; of which Monks and Nuns, a Scottish Poet of those Days, thus versified, as I find it translated by Bale in the Acts of English Voraries, out of Latin thus:

*The Monks sing the Mass, the Nuns sing the other;  
Thus doth the Sister take part with the Brother:  
Bodies, not Voices, a wall doth dis sever,  
Without Devotion they sing both together.*

Again in another place.

*What should I much prate?  
In order it is began of late;  
Yet will I not let the matter so pass,  
The silly Bretheren and Sisters, alas,  
Can have no meeting but late in the dark,  
And this you know well is a heavy work.*

And in another place.

*Some barren are of these, some fruitful be,  
Yet they by name of Virgins cover all:  
More fertile sure, and better beareth she,  
Who blest is once with Crozier Pastoral.  
Now scarce of them is found one barren Do,.  
Till Age debarr, whether they will or no.*

*They have a Cats Claws, and a blest Saints Weed,  
The Cross on their Breasts, the Devil's in their Deed.*

THE  
SECOND PART  
OF THE  
PROTESTANT ALMANACK.  
WHEREIN

PAPISTS (as in a Looking-Glass) may see many of their Fopperies, and Ridiculous Stories, by them believed as their Creed; delineated and described.

CONTAINING

The Popish way of baptizing Bells, to make them Ring-dong the better. The wonderful Legend of *St. Justine*. A notable Story of *St. Egwin*, the Bishop of *Worcester*. Stories invented by the Papists on *St. Matthew* the Apostle. A notable Story of a Ghough, and the Papists Breaten God which the Ghough eat up, and how severely she was punished for the same. A Story of our Lady of *Chatbam*, related by *Mr. Lambard* in his Perambulation of *Kent*. Of the great Virtue of the Mass. Of *John Ponty* the Welshman. With other matters to please and inform the Reader.

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Written, That Papists may learn to Blush at their Superstitious Fopperies, and Protestants may learn to beware of their feigned Galleries.

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*Felix quem faciunt aliena pericula caute.*  
*Felix quem faciunt aliorum praeuia promptum.*

---

L O N D O N:  
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A further Continuation of Popish Stories, and other  
Ridiculous Fopperies, taken out of their  
Authors.

*The Popish-way of baptizing Bells.*

**T**HE Bell that is to be baptized being so hanged, that  
may be washed within and without : in comes  
Bishop in his Episcopal Robes, attended by one of  
Deacons, and sitting by the Bell in his Chair, saith with  
loud Voice the 30, 53, 56, 66, 69, 85, and 12th Psalms,  
some of them. Then doth he exorcise severally Salt and Wa-  
ter, wherewith to make Holy Water, which is done after  
manner.

*How to make Holy Salt a most rare secret far beyond the  
Countess of Kent's Powder.*

*The Priest says,* I conjure thee thou Creature of Salt,  
the Living God, by the True God, and by the same God  
that commanded *Elisha* to cast thee in to the Water to cure  
unwholsomeness thereof, that thou mayest become a con-  
secrated Salt, to the Salvation of the Faithful, and to work the  
redemption both of Soul and Body to all that shall enjoy thee;  
all the subtilty and wilye's of the Devil, and all wicked  
Spirits may flee away from the place where thou art  
inter'd.

*How to Exorcise Water.* I conjure thee thou Creature  
of Water, in the Name of the Father, Son, and Holy Ghost,  
that thou become a chosen Water, to take away all power of  
the Devil; and that thou mayest drive away and confound  
the Devil himself with all his wicked Angels.

This Salt and Water being thus exorcised, the ingredients  
are mixed together, and so it becomes an *Holy-water*,  
beyond *Goddard's drops*; with which the Bishop washeth  
the Bell, both on the inside and the outside, wiping it dry  
with a Linnen cloth; then reading the 145, 146, 147, 148, 149,  
and 150 Psalms; then draweth he a Cross on it with his  
Thumb, dipped in hallowed Oyl or *Chrisme*; this hallowed  
Oyl is a most rare thing, compounded according to art from  
the Pope's own Dispensatory, being a great Secret kept under  
Lock and Key in the Popes own Closet, only the Virgin Mary

## Popish Fopperies.

ereof I shall be so free as to acquaint you withal: It is re-  
useful to grease old Boots and Shooes, to liquor them to  
ep out wet.

' If we in *England* did the goodness try it;

' Our Carriers and our Coblers, how they'd buy it!

But to proceed in our Story; after the Bishop hath crossed  
with his thumb, he prayeth over it, and his prayer being  
cribed, he wipeth out the first Cross, and having said over  
e 48th Psalm, he draweth on it with the same Oyl, seven  
ther Crosses, saying, *Sanctificetur & consecratur, Domine,*  
*campana ista in nomine, &c.* After another prayer, the Bi-  
shop taketh the Censour, and putting into it Myrrh, and  
rankincense, setteth it on Fire, and putteth it under the Bell,  
at it may receive all the fume of it. This done, the 76th  
Psalm read, and some other prayers repeated, the Bell hath  
ceived his whole and entire Baptism, and is from thenceforth  
ry fit and able to ring out, *Ding, dong, dong.*

' At Burials, or at Weddings, they are still

' At your command, to ring what peal you will.

Now, if you will believe the Pope, who you know cannot  
rt, the Bells thus sanctified, the sound of them doth drive  
evils out of the Air, cleareth the Skies, chaseth away Storms  
and Tempests, quencheth Fires, and gives comfort to the Dead,  
*means those Dead which bear them ring*) and if you will  
or believe the Pope, the Bells themselves will tell ye, being  
ng to this tune.

*En ego Campana, nunquam denuntio vana  
Laudo Deum verum, plebem vovo, congreco clerum.  
Defunctos plango, viros voco fulmina frango.  
Vox mea, vox vite, vovo vos ad sacra venite.  
Sanctas collando, senitrus fugo, funera claudio.  
Funera plango fulgura frango, sabbatiba pango,  
Excito lentas, dissipo ventas, paro cruentas.*

Behold my uses are not small,  
That God to praise, Assemblies call,  
That break the Tunder, wail the Dead,  
And cleanse the Air of Tempests bred;

## Popish Fopperies.

With fear keeps of the Fiends of Hell,  
And all by virtue of my knell.

These Bells had commonly the Name of some Saint or other given unto them in their Baptism: As for Example, the Parish Church of *Waddington* in *Bedfordshire*, whose Names are cast about the verge of every one in particular with these rhiming Hexameters.

*Nomina Campanis hac indita sunt quoque nostris,*

1. *Hoc signum Petri pulsatur nomine Christi.*

2. *Nomen Magdalenae Campana sonat melodia.*

3. *Sit nomen Domini benedictum semper in ærum.*

4. *Musa Raphaelis sonat auribus Immanuelis.*

5. *Sum Rosa pulsata mundique Maria vocata.*

And now Reader judge, if this be not a strange piece of Religion, that a Bell should be baptized; and so much stranger, in that these inanimate Bodies can be received in the Church by no other Ministry than that of the Bishop; the true Sacrament being permitted to every Hedg-Priest.

‘And so much for baptizing Bells.

‘Now we will tell you something els.

## The Legend of St. Justine.

**S**T. *Justine* was born in the City of *Antioch*, being Daughter to one of the Priests of the Idols there. She being at the Gospel read, was resolved to become a Christian. At the same time (saith my Author) Jesus Christ appearing upon her Father and Mother, said unto them, *Come to me*, saying *I will give you the Kingdom of Heaven*; whereupon the three were all three baptized. Now *Justine* being a very beautiful Maiden, there was one *Cyprian*, who fell deep in Love with her: This *Cyprian* was brought up in the Art of *Negromancy*, and was so perfect therein, that it was said he could make Women into Beasts, and had the Devil at his command: And now to fulfil his Carnal Desires, he set the Devil on work to possess her heart with Lust, and to bring her unto him. The Devil promised him Mountains, but fell short in the performance; for coming before her, whether she suspected



### Popish Fopperies.

be the Devil by his Cloven-feet, or by his Horns, I know  
; but however she only made the sign of the Cross, and  
the Devil vanished away from her.

' If this were so, who would the Devil fear,  
' If making a Cross will him so scare?

The Devil being thus overcome, went sneaking to *Cyprian*,  
and told him how *Justine* had scared him away with the  
sign of the Cross; whereupon he sent another Devil more  
stronger and mightier than he, who promised *Cyprian* he  
would not fail to perform his desires; so coming to *Justine*,  
he sought to enflame her heart with wanton desires, but she  
(saith my Author) recommended her self to God devoutly,  
and put from her that temptation, by making the sign of the  
Cross, and blowing upon the Devil; for as soon as she had  
done that, he was forced to pack up his pipes, and be gone.

' The Devil thus (as doth the story say)  
' Was by her breath blown quite and clean away.

The Devil returning thus to *Cyprian* with a flea in his ear,  
plainly confessed, that notwithstanding his promise, he could  
not bring the Maid unto him. Then *Cyprian* raised the Prince  
of the Devils, and demanded of him how it came to pass,  
that he could not have his mind fulfilled: This Devil pro-  
mised him more than the other two, vaunting and saying,  
By my cause was man cast out of Paradise: I procured *Cain*  
to slay his Brother *Abel*, and the *Jews* to crucify *Christ*; think-  
est thou then, I am not able to overcome a simple Maid? where-  
upon he went to *Justine* in the likeness of a Virgin or Maid,  
saying, I am come to thee, to live with thee in Chastity, and  
I desire thee to tell me what reward shall we have for keeping  
us so? *Justine* said, doubtless, the reward is great, and the  
labour small. To which the cunning Devil replied, why then  
did God command us to *encrease and multiply, and replenish*  
*the Earth*? These words (saith my Author) did strike *Justine*  
with such evil thoughts, that she was greatly inflamed in de-  
sire with the Sin of the Flesh; but considering who it was  
that spake to her, she blessed her self with the sign of the  
Cross, and blew fiercely against the Lustful Devil, which he  
not being able to abide, vanished away.

'*Justine*, her breath was very strong, say I,  
'That by the same could make the Devil fly.

But this Devil would not be put off so, but transform himself into the likeness of a fair young Man, he entered into her Chamber, and finding her alone in her bed, this Lustful Devil sprang into the Bed to her, and would have had to do with her; but tho the Devil be a cunning Knave, he could not cozen this Virgin, for she crossed her self, as she had done before, and breathed upon him, and the Devil melted away like a pound of Butter against the fire.

'Or as the Ice before the Fire doth run;  
'Or as the Snow doth melt before the Sun.

The Devil being baffled in this sort, went another way to work, he slew many Men and Beasts, and made his Demoniack to say, that there shoud be a great Mortality thorough *Antioch*, till *Justine* consented to marry *Cyprian*; whereupon all they that were Sick, or had any Maladies, went to *Justine's* Father, crying, and desiring him to marry her to *Cyprian*, to free the City from those Evils; but *Justine* would in no wise consent; wherefore the People threatned her grievously; but she (saith my Author) by her Prayers healed the Sick, and making the sign of the Cross, and blowing against the Devil with those trinkets scared him away.

'I do not here their *Holy Water* mention  
'To scare the Devil with his own invention.

The Devil seeing no good to be done with *Justine*, thought to put a trick upon *Cyprian*, and therefore changing himself into the shape of *Justine*, away he goes very jocundly to *Cyprian* and would have kissed him, as if she had languished for his love. *Cyprian* thinking it had been *Justine* indeed, was as glad as *Andromeda*, when she was freed from her Chains, and from the grim devouring Monster; saying to her, most welcome *Justine*, the fairest of all Womenkind; but no sooner had *Cyprian* named *Justine*, but her name so scared the Devil, as if he had been sprinkled with *Holy Water*, so that he vanished.

vanished away like a Juglers Box, with a *Hye-presto* be gone.

'The Devil brought himself to a fine pass,

'By every one for to be made an Ass.

The Devil now appeared before *Cyprian* with a dejected Countenance, looking like one that had been eaten and spued up again; could any one have a mind to such a morsel? *Cyprian* said unto him, How is it, that you are conquered by a Woman? Wherein doth this her great strength lie? The Devil said to him, if thou wilt swear that thou wilt not forsake me, I will shew thee wherein her great strength lies. *Cyprian* said, By what Oath shall I swear? The Devil said, By my great Virtues (*the Devil you must know hath extraordinary great Virtues*) *Cyprian* said, I swear to thee by thy great Virtues, that I will not forsake thee. The Devil thinking now he had him sure, told him, That always when he came before *Justine*, she used to make the sign of the Cross, which did so affright him, that he was not able to endure the sight of it.

'As bad as Brandy doth a *Dutchman* fright,

'Or toasted Cheese offend a *Welshman*'s sight.

Said *Cyprian* then, if you are so afraid of the Cross, you are afraid of him that suffered on the Cross, who by this must be greater than you. Certainly, saith the Devil, he is greater than all other; and those here whom we deceive, he judgeth to be tormented with Fire unquenchable. Then said *Cyprian*, That God will I go and serve, lest I be tormented in those Flames. To whom the Devil said, Thou hast sworn by my Virtues, that thou wilt not forsake me. *Cyprian* said, I despise thee and thy Virtues, which I think are none at all, and I renounce thee, and all the Devils, and thereupon marked himself with the sign of the Cross, and then the Devil flew away from him like Lightning.

'Still doth the Cross the Devil make to fly.

'Or else my Author telleth you a Lye.

*Cyprian* having thus shoke off the Devil, went to the Bishop of that place, and recounted to him what had happened;

desired of him Baptism, which was granted him; after which he so profited in Religion, that when the Bishop was deceased he was ordained Bishop in his place, during which time he built a Monastery, and made *Justine* Abbess thereof. Then out the Persecution of *Dioclesian* the Emperor; wherefore the Governor of that Province sent for *Cyprian* and *Justine*, commanding them to do Sacrifice to *Jupiter* and *Hercules*, which they with great Zeal refusing to do, he commanded them to be cast into a Caldron of boiling Wax, Pitch, and Grease; but (now for the credit of my Author, who makes Miracles as common as Flies in Summer) being in it (saith he) they felt no Pain at all, but it was rather a Refreshment unto them. Then said the Priest of the Idols to the Governor, command me, Sir, to stand before the mouth of the Caldron, and you shall see I will overcome them. So he came before the mouth of the Caldron, and said, Great is the God *Hercules*, and *Jupiter* the Father of the Gods; but scarcely had he uttered these words, but Fire issued from under the Caldron, and scorched him to Death. Then were these two Saints taken out of the Caldron and beheaded about the year of our Lord 280.

- ' Thus Lying Legends are not what they say,
- ' Making stupendious Miracles each day,
- ' Which in their Agons every where abound,
- ' That truth from falsehood hardly can be found;
- ' No doubt these Saints well-worthy were of praise;
- ' But truth, not lying, should their merits raise;
- ' Where truth in writing is by men neglected,
- ' The lies doth make the truth to be suspected;
- ' And what receives such Authors for their gains,
- ' But to be counted Liars for their pains?

*A wonderful Story of St. Egwin, Bishop of Worcester, and of a Key.*

**T**His St. *Egwin* having in his Youth played many wanton pranks, as many other young men have done; wherefore when he came to be a Bishop he undertook a painful Pilgrimage to *Rome*, to do a rigorous Penance, thereby to satisfy for those Offences, as also for the Offences of his People.

## Popish Fopperies.

Now to render his Pilgrimage more painful, he in the presence of a great multitude, bound about his Legs certain Iron Chains, and cast the Key which locked them together, into the River of *Avon*, publicly protesting, that he would never esteem himself secure of the pardon of his Sins, till either the Key were restored to him, or the Chains unloosed by a Power supernatural. Having with great pain performed his Voyage, he at last arrived at *Rome*, where whilst he was performing his Devotions in the Church of *St. Peter*, his Servants going to the River side to buy Provision for their Master, they found in a Fishes belly the Key which had formerly locked the Chains about his Legs, which being brought to him, he in the presence of a great multitude unlocked the said Chains; which thing was looked upon as a great wonder.

'And so it was, as things together frame,  
'Too wonderful for to believe the same.

### *Stories invented by the Papists on St. Matthew the Apostle.*

*St. Matthew* preaching in *Esbiopia*, in a City called *Vadaber*, found there two Enchanters, named *Zaross* and *Arpharat*, which by their Art enchanted so the People of the Country, that they were (saith my Author) deprived of the Health and Office of their members; which so elevated them in Pride, that they would be honoured as Gods. *St. Matthew* at that time lodged with the Eunuch of *Queen Candace*, whom *Philip* baptized. Now, one day the Eunuch being talking with *St. Matthew*, how he came to understand so many Tongues; whilst they were a discoursing, there came running to them a man, who told them that the Enchanters were coming with two Dragons, which cast Fire and Brimstone out of their Mouths and Nostrils, and killed all the men they met with; whereupon the Apostle (saith my Author) garnished himself with the Sign of the Cross; and when the Dragons came before him, they fell down at his Feet fast asleep. Then said the Apostle to the Enchanters, where now is your craft? Awake your Dragons if you can: The People hearing of what was done, flocked about

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the Apostle, who in the presence of them all commanded the Dragons to depart away, and hurt no body, which they presently obeyed. Then (saith my Author) St. *Matthew* made to them a great Sermon of the Glory of Paradise terrestrial saying, It was seated above all the Mountains, nigh unto Heaven; that there was in it neither Thorns nor Briars, that the Lillies and Roses always flourished there, and never waxed old; that the People there were always young, and Angels sung there continually; also the Birds came as soon as they were called, and sung what Notes they were bidden.

Whilest he was thus Preaching, there was a great murmuring amongst the People, that the Kings Son was dead, whom these Enchanters had undertaken to raise to Life again; but seeing they could not do it, they persuaded the King, whose Name was *Egypte*, that his Son's Soul was banished into the Company of the Gods, and that therefore he shou'd build a Temple unto him, and place his Image therein. St. *Matthew* hearing what these Enchanters had done, went with the Eunuch of Queen *Candace* to the King, where he by his Prayers restored his Son to Life, to the great joy of the King, and confusion of the Enchanters. Then the King sent for all the men in his Provinces, saying to them Come ye, and see God in the likeness of man. These People came with Crowns of Gold, and divers manner of sacrifices, and would have sacrificed to him. Then St. *Matthew* was angry with them, and said, what do you mean? I am not God, but a Servant of *Jesus Christ*. And then by his persuasions they built a great Church with the Gold and Silver which they had brought, which Church was finished in thirty days, and wherein he sat Bishop three and thirty years, converting all *Ethiopia* to the Faith of Christ; the King *Egypte*, with his Wife, and his Daughter, named *Ephigene*, being all baptiz'd. Then the Apostle caused a Nunnery to be built, and hallowed *Ephigene*, the Kings Daughter, and made her Abbess or Prioress of more than two hundred Virgins. (But my Author forgot that there were no Monks, Fryers, nor Nuns, a long while after the Apostles time.)

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- \* For Monks and Nuns are of a late invention.
- \* Of which the Scripture makes not any mention,

King *Egypte* dying, one *Hyrsake* succeeded him, who fell so deep in love with the Virgin *Ephygene*, that he promised *St. Matthew* half his Realm, if he could perswade her to be his Wife. The Apostle told him, that after the custom of his Predecessor, he should come to Church, and *Ephygene* being present with the other Virgins, he should hear what he should say of the Goodness and Lawfulness of Marriage. Now, when they were assembled together, he spake long of Good and Lawful Matrimony, that Marriage was good, if it be truly held by good Alliance; but if any Servant would take the Wife of a King wedded, he should not only run into Offence with the King, but should deserve Death. And thou, O King, knowing that *Ephygene* is made the Spouse of the King perdurable, and is sacred with the Holy Vail; how maist thou take the Wife of a more puissant King, and Couple her to thee by Marriage?

When the King heard this, he fell into a great Rage, and departed (saith my Author) all Wood and Frantick; but the Apostle without dread confirmed all the rest with patience. Then after the Solemnities of the Mass, (saith my Author, *also the Mass were not invented a thousand years after*) the King sent a Murderer, which coming behind *St. Matthew* as he was standing by the Altar, holding up his hands to Heaven, who slew him with a Sword, and so was he consecrate a Martyr. But when the People beheld what was done, they waxed wood, and were as men distracted.

- \* As mad as are *March Hares*, bereft of wit,
- \* Or men for *Bedlam* Colledge judged fit.

And would have gone to the Palace, and have slain the King, had not the Priests and Deacons with much intreaty restrained them. Yet would not this make the King desist, but he sent Matrons and Enchantresses to *Ephygene*, to perswade her to yield unto the King; but when he saw she would in no wise yield, he sent thither men to fire her Monastery, and burn she and all her Virgins therein. But the

Apostle

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Apostle *St. Matthew* appeared at the fire, and caused it to leave the Monastery, and take the Kings Pallace, so that it burnt and consumed all that was therein, on'y the King and his Son escaped, and the Son was vanisbed of the Devil, and cried out on his Father, and went to the Sepulchre of *St. Matthew*. The Father was made a foul meazel, and when he saw that he might not be cured, he slew himself with his Sword. Now, if you would know what became of the two Enchanters, *Zareus* and *Arpharat*, they (saith the story) fled into *Persia*, where were the two Apostles, *St. Simon* and *St. Jude*, who so vanquished them, that they durst not shew their heads abroad afterwards.

- ' Thus idle Monks *St. Matthew* make say Mass,
- ' When then, nor long time after known it was;
- ' They also make him Monasteries build,
- ' But from such Lies, Great God of Heaven us shield.
- ' Truth is our aim, on truth my Pen shall wait,
- ' For truth at length will overcome deceit.

*How a Chough was burned for couzening a Priest & his Brethren.*

**I**N the Convent *De Alta Vila* in the Province of the Principality of the Kingdom of *Naples*, was an Ancient Fryer, called, *Antonio de Contron*, who for his Recreation had nourished up a Chough or Crow, and had taught her to fly up upon his Shoulders, and to eat Bread in his hand, and other such like things. When the Fryer one Sabbath of the *Advent*, Anno 1577. was saying the high Mass in the said Convent, and lift up the Host, that the People (as they were wont) should worship the same; The Chough which then hopped to and fro, saw the Host, and supposed that her Master shewed her something to give her. The Fryer in the mean time pulled down his Host, and the Chough remained there, watching if her Master should mock her with any thing again; whilst the Chough thus awaited, beheld when the Fryer the second time shewed the Host over his Shoulders, the Chough seeing it, immediately leaped upon his Shoulder, and caught hold of the Sacrament, and flying away with it, perched upon a Beam on the Roof of the Church.



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church. When the Fryers, and the rest that heard the Mass, saw this, they began to call unto her, but she would neither answer nor come down, for she was busied with her breakfast, which (as she thought) her Master had given her, and was as secure as a Thief in a Mill. But when the Fryers saw the pitiful massacre of their Brethren, they were greatly enraged, and began to throw Stones and Cudgels at her, until they brought her to the Ground; but before she fell, she had eaten all the Host, a few Crumbs excepted, which had fallen down from her; (now note by the way into what strange Absurdities does the Doctrine of *Transubstantiation* cause the Papists to fall into, for they believe that the Bread is no Bread, but the Body of Christ, and that every small Crumb thereof is God; what an intolerable deal of mischief therefore did this Chough do?) wherefore to be revenged on her, after mature deliberation, she was sentenced to be burned, till she was converted into Ashes, which was accordingly performed, and her Ashes were kept in the Sanctuary.

*A Story of our Lady of Chatham; related by Mr. Lambard in his Perambulation of Kent.*

IT happened once upon a time, that the dead Corps of a man, (lost thorough Shipwrack belike) was cast on Land in the Parish of *Chatham*, and being there taken up, was by some Charitable Persons committed to honest Burial within their Church-yard; which thing was no sooner done, but our Lady of *Chatham*, or a wooden Block under that Name, finding her self offended therewith, arose by Night, (*this was when wooden Images could go*) and went in Person to the House of the Parish Clerk (which was in a Street a good distance from the Church) and either rapped with the Ring of the Door, or else cried *No*, we do not know which. Now this Sexton being a Robustious Fellow, and vexed to be disturbed of his Sleep, demanded somewhat roughly, who was there? But when he understood by her own words, that it was the Lady of *Chatham*, he changed his note, and most mildly asked the cause of her coming. She very debonairly told him, that there was lately buried in the place where she was honoured, a sinful Person, which so offended her

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her eye with his ghastly grinning, that unless he was removed she could not but (to the great grief of all good People) withdraw her self from that place, and cease her wonderful working in that place amongst them, *(so the great detriment of the Priests and Fryers, who grew fat with the Peoples Offerings to such wooden Idols)* and therefore he willed him to go with her, to the end that (by his help) he might take him up, and cast him again into the River. The Clerk obeyed, arose, and waited on her towards the Church, but the good Lady (not used to walk) waxed weary, and was enforced for very want of breath, to sit down in a bush by the way, and there to rest her (but whether the Clerk sat down by her, or no, I do not know) and having rested a while, they went to the Church-yard, took up the Corpse, and carrying it to the River, set it again a swimming.

This being done, the good Lady shrunk into her Shrine again, and the Clerk hied him home to take out the remainder of his Nap. Now the Corps floating up and down the River, as it did before, being espied by some of Gillingham, was by them taken up, and buried in their Church-yard; but the wooden Lady of Gillingham was so offended hereat, that having before done many miracles *(or the simple People made to believe so)* she then left off, and did no more; and which was more, the very Earth and Place where this Corpse was laid, did continually for ever after settle and sink downward.

### Of the great Virtue of the Mass.

**I**N the Country of *Almaine*, in a certain Province there called *Estria*, there lived a certain Gentleman, who had many Temptations to hang himself, which he revealed to a certain Learned Person, desiring his Counsel and Advice therein. This Learned man for prevention thereof, counselled him that he should carry his own Priest every day to say Mass in a Solitary Rock where he lived. The Gentleman obeyed, and so continued for a year, and in all that time never came into his memory this wicked thought.

\* This was a way, I think; none ever did try  
\* Before, to put the thoughts of hanging by.

Afterward

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Afterwards the Gentleman's Priest craved leave of him to go and aid another Priest, his Neighbour, which dwelled in a Mountain near adjoining, to celebrate the Feast of the Dedication of the Church. The Gentleman was contented that the Priest should go, purposing in himself to follow speedily and hear Mass; but being busied more than ordinary, he stayed over-long. In the end, almost at the midst of the day, he departed, and in the way encounter'd a certain man, who told him, That the Mass in the other Mountain was already ended, and the People departed. Upon hearing of which he sorrowed greatly, calling himself unlucky, for not seeing that day the Body of Christ. The Fellow seeing him in this passion, said unto him, That he would sell him the merit which he had gotten by hearing the Mass, if the other would buy it. (*For among the Papists one selleth his merits to another for Money, as Men buy Hogs at Market*) Now the price of his merit was the Gentlemans Coat, which was agreed to, and the sale made and passed, notwithstanding the Gentleman went up into the Mountain, and made his Prayers in the Church. Now, as he returned he found his Chapman, the Fellow that had sold his merit, hanged upon a Tree. (*did you ever see the like on't?*) And the Gentleman was never troubled with Temptations of hanging himself any more.

Thus you see (kind Reader) how the Popish Religion is patched up with Stories, Fragments, and Fopperies; the Common People instead of the Word of God being instructed in Legends, Dreams, and Delusions; they holding it for a maxim, that *Ignorance is the Mother of Devotion*; but indeed, their main drift being to keep People from the knowledge of the Word of God, which would otherwise detect their Errors, and gross Superstitions. Yet was there not wanting in those days some that could discern truth from falsehood, and stoutly write against their Errors; of whom I shall instance in one (tho not to justify him in all he writ) and so we will conclude for this year.

His Name was *John Penry*, a Welshman, a Penner and Publisher of Books, intituled, *Martin marre Prelate*, he was apprehended at *Stepney*, by the Vicar there, and committed

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mitted to Prison; and in the month of May, 1493. he arraigned at the *Kings Bench* in *Westminster*, condemned Pelony, and afterwards suddenly in an Afternoon, came from the *Kings Bench* Jail to *St. Thomas Watering*, there hanged with a small Audience of Beholders, *Stow.*

A certain Northern Rhimer, or in Courtesy, call him a made these following Couplets upon him, and his *Sell* Pamphlets.

' The Welshman is hanged,  
' Who at our Kirk flanged,  
' And at her Stare banged,  
' And brenned are his Bucks;  
' And tho he be hanged,  
' Yet, is he not wranged,  
' The De'ul has him fanged,  
' In his krucked kluks.

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### *A D V E R T I S E M E N T S.*

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